THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?*"—JOB. 38: 4-7.

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TRUST IN GOD.

BY PRESIDENT JOSEPH F. SMITH, IN THE "IMPROVEMENT ERA."

THE need of one's having a keen knowledge of the truth is paramount. So also is it that every Latter-day Saint should have a deep-rooted conviction of the justice of God, and an implicit confidence and faith in His being and mercy. To rightfully understand the Gospel and to be able to keep His commandments such knowledge is absolutely necessary. Let each person ask himself if in his soul there is a sharp and immovable conviction of these facts. Could anything that might occur to you, or that might take place in the Church, or with her officers or authorities, change your faith in the purposes, and in the absolute justice and mercy, of the Lord, or in the saving power of His Gospel, the message of His salvation? If so, your faith is not deep-rooted, and there is strong need of your becoming convinced.

The Scriptures abound in examples of men who were unflinchingly grounded in an abiding faith in God. There is need of every young man leaning upon such a pillar of strength.

In the loss of all his earthly goods, and even in the severer bereavement which befell him in the loss of his children, Job yet implicitly trusted in the Almighty, and was able in the midst of his sorrows to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When, later, under the most trying personal afflictions, his wife requested him to

curse God and die, his reproving answer was: "What! shall we receive good at the hand of God, and shall we not receive evil?" And to his friends who chided him with sin, he exclaimed, with the utmost confidence in the Lord—a confidence that stands apart as a consoling lesson to all the ages:—"Though he slay me, yet will I trust in him."

In Abraham we have another example of devotion to the word of God, and faith in ultimately sharing His goodness. The gracious promises to him were fulfilled, even as they were in the end to Job, who, notwithstanding his sore afflictions, was finally blessed with great abundance in all things, and came into possession of twice his former blessings in material prosperity; and possessed many sons and daughters. The Lord blest his last days more than his beginning, and he lived to see his fair daughters obtain an inheritance among their brethren, and saw his sons' sons, even four generations. And at length he passed to his rich reward full of days.

And so in Abraham's willingness to trust in God in the greatest trial that could come to a father—the sacrifice of his son—we observe deep-rooted faith and abiding confidence in the Almighty being able and willing to fulfill His promises, no matter how improbable it might appear under the most trying circumstances. Having an assurance that his course, in offering his son Isaac, was agreeable to the will of the Lord, Abraham was enabled, in the face of the improbability of all the promises being fulfilled, that he was to be the father of many nations, and that in Isaac should that covenant be established, to place that son upon the altar of sacrifice, and to stretch forth his hand and knife to slay him. But when the Lord saw that Abraham feared Him, He permitted His angel to supply a ram for sacrifice instead, and blessed the Father of nations for his confidence and faith. And so will He do with all who trust Him, for the promise is unto all.

Such knowledge, faith, and confidence supply an important part in revealed religion, enabling him who possesses them to exclaim with Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Abraham learned the great truth, which also must impress upon our hearts, that God is just, and will fulfill His promises to the uttermost. And so he was blessed, as we shall be also, in trying circumstances, because he trusted the Lord and obeyed His voice. It was further told to him, Thus saith the Lord: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

The situation is the same to-day: unless the Saints have an actual knowledge that the course which they are pursuing is in harmony with the will of God, they will grow weary in trial, and will faint under persecution and contumely. But, on the contrary, with this trust in God burned into their souls, no matter what comes, they are happy in doing His will, knowing full well that at last the promise shall be theirs. Thus is the world overcome, and the crown of glory obtained which God has laid away for those who love, honor and obey Him.

These lessons, or the many others of a similar class that might be quoted,

are necessary to be impressed upon the young Latter-day Saints. Every day there are influences that tend to draw them away from the faith. These being constantly presented before them, it follows as a matter of course that there arises an inclination to deny or become skeptic of the old-fashioned faith of their fathers. But the end of a life that puts no trust in the Lord will be unhappy, while the being who puts his trust and implicit confidence in God, doing His will, shall receive all happiness and glory. Lack of faith gives a little freedom and ease to begin with, but a day soon comes when there is nothing to lean upon in sore affliction, when there is no One to cry to in faith, to comfort and to heal! How then shall they be cast about and cradled in affliction!

No person can realize the fullness of the blessings of God unless he can approach, in some degree, at least, the standard of faith in God's justice, exemplified in the examples quoted. He must have founded in his own soul belief and confidence in the justice and mercy of God. It must be individual, no man can act for another. Lessons of this class need be taught and held up before the youth of Zion, to bring forcibly to their minds the truth which alone will make them free and able to stand firm in the faith. Let them, as they are called together in their assemblies, present themselves before God, and be reminded of His gracious benefits, in bringing forth the Book of Mormon, in the scenes of Kirtland, in Zion, in Nauvoo, in the trying days of the exodus, and in the wilderness. This that they might count the mercies of God in His promises, and behold how past affliction and sore trial have been turned to the well-being of His people; and so renew their covenants, filled with a deep-rooted, immovable conviction of the goodness and mercy of the Lord. Each individual must learn this lesson, it must be impressed upon his soul, so deep, and be so well founded that nothing can separate him from a knowledge of the love of God, though death and hell stand in the way. It was thus that Joshua impressed ancient gathered Israel, her elders and her officers: "Now therefore fear the Lord, and serve him in sincerity and in truth: . . . and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, . . . but as for me and my house we will serve the Lord." That was Joshua's declaration. It is that of every true Latter-day Saint who is able with Job to declare: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

God is good; His promises never fail; to implicitly trust His goodness and mercy, is a correct principle. Let us, therefore, put our trust in Him.

THE term baptism is a Greek word: it may be rendered by dipping as when we dip anything in water that it may be entirely covered with water. I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ.—MARTIN LUTHER.

THE STRAIT GATE AND NARROW WAY.

BY HENRY J. LILLEY, KARACHI, INDIA.

"BECAUSE strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Bear in mind whom the Savior was directly addressing if you wish to have any idea of the effect of His words on the audience. They were the people chosen of God, the children of Father Abraham, the friend of God; they had the divine oracles and believed they had faithfully observed them; they had the divine promises, and believed they had merited the blessings. Did this carpenter's Son—for that was all He was to them—really mean to insinuate that some, nay most, of them had come short of the requirements, and had failed to find eternal life? Undoubtedly. No wonder the people were astonished at His doctrine. Not only did He preach, with authority and not as the Scribes, a standard of ethics that they had no previous conception of, but He promulgated a doctrine that was strange to their self-sufficiency—few there be that find eternal life because strait is the gate and narrow the way that leadeth thereto.

But it is not necessary to imagine the effect these words created nineteen hundred years ago; for they have not been erased, and never will be. What God does He does for ever. "Heaven and earth shall pass away," said Christ, "but my words shall not pass away." They were addressed to mankind in all ages, and they are addressed to the present generation. Moreover, though nineteen hundred centuries have elapsed since their utterance, no change has been made in the gate, no alteration in the way; they remain the same as they ever were—no wider, no broader. What was the effect upon the Christian world when this doctrine was restored in the nineteenth century? The same probably as among the Jews in the first. We are the children of our father Abraham—we are saved by grace? Blasphemer—false prophet! Crucify him, crucify him—if the law cannot reach him powder and ball shall! Nevertheless, strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

How many millions of professing Christians, like the Jews, have failed to find even the strait gate—the four-leaved gate of faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost. Yet sign-post could not be more noticeable than that erected by the Savior Himself, to point to the strait gate; direction could not possibly be more precise, distinct and absolute, than that impressed thereon by the divine hand: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Alas! how many an unenlightened Christian reading the sign in his own wisdom fails to realize the significance of the direction! Seeing, they see, but do not perceive. Let them be converted and the Lord will heal them—remove the scales from their eyes. How many a convenient Christian reads into the direction a qualification that does not exist, and tries to find a short cut! How many an unscrupulous Christian attempts to hide the direction under a spurious interpretation of his own! And with the same fatal result in each case—a circuitous return to the broad road leading to Babylon.

Many have found this road; few have entered the strait gate. And those who have entered find themselves on the narrow way, confronted with another sign-post as plain, as precise, as absolute, and erected by the same infallible Guide. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What is this standard of righteousness which it is absolutely essential to surpass? Let not the knowledge after the event of the crowning guilt of the scribes and Pharisees in crucifying our Lord and Savior prejudice you into the idea that they were notoriously evil in their daily lives; that their faults and failings were so conspicuous that you could not possibly be guilty of the same. By no means; no one was more scrupulously exact in fulfilling the letter of the law—or what he conceived to be the letter of the law—than the average scribe or Pharisee. Remember the samples of pharisaical righteousness we have in Holy Writ—the young ruler who had kept all the commandments from his youth; the Pharisee in the parable who had fulfilled all his ecclesiastical duties, even to the observance of the prescribed fasts and payment of tithing. Were this young ruler and Pharisee leading such conspicuously corrupt lives as constituted public examples of what to avoid. Evidently not. They were living the ordinary popular life, and of the former it is even recorded that Jesus loved him. But—fatal but!—the one had set his heart more on his great possessions than the Giver of them; the other failed to receive justification, probably for want of real penitence, the necessity for which he was perhaps insensible to. In both cases, the failing is one that is too extremely common in the present day.

The righteousness of the Scribes and Pharisees, which it is necessary to surpass before we enter heaven, is not of a low standard, but, on the contrary, of a very high standard, compared with the general worldly idea of righteousness; therefore, the approved course of life is described as a "strife" to enter in at the strait gate. My dear friend, when you have entered in at the strait gate you are in name a Latter-day Saint; when you tread the narrow way you are indeed a Saint; when you reach the extreme end you will be perfect even as your Father in Heaven is perfect. May you and I be thus blessed.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XV. THE MOSAIC MEASURE AND MANNER OF TITHING.

Speaking generally of the tithes and offerings of the Mosaic Law, it has been seen that in some cases the amount due was definitely stated; but in others it was not stated with precision, for instance with regard to the second and third tithes it is not stated whether each tithe was to be a tenth of the whole, or a tenth of the remainder after the previous tithe or tithes had been deducted. Hence, to reduce to figures what an Israelite was called upon annually to give is not easy; especially in relation to such matters as the firstlings and tithes of cattle, and his own firstborn son, to say nothing of the fruit of young trees for four years, as well as debts not exacted in the seventh year.

If however, we may suppose the case of a man, whose entire income for a

year consisted of a standing crop of 6,000 ephahs of wheat, this total would be reduced by his tithes and offerings somewhat as follows:

STANDING CROP OF 6,000 EPHAHS.

Tithing the Remainder.	*Fixed Claims.*	Tithing the Whole.	
6000 ÷ 60	Corners, gleaning, forgotten sheaves ...	$\frac{1}{60}$	100
− 100			
5900 ÷ 40	Firstfruits	$\frac{1}{40}$	150
− 150			
5750 ÷ 10	The Lord's tithe	$\frac{1}{10}$	600
− 575			
5175 ÷ 10	The festival tithe	$\frac{1}{10}$	600
− 517			
4658 ÷ 30	The Poor's tithe	$\frac{1}{30}$	200
− 155			
4503 remainder.		To be deducted	1650

Other Possible Deductions.

A freewill offering at the feast of weeks.
Animals in payment of vows, or things devoted.
Remission of debts in year of release.
Redemption of firstborn.
Thankofferings generally.

From the foregoing it will be seen that if the standing crop amounts to 6,000 epahs or bushels, an estimated $\frac{1}{60}$ must be left in the corners, or as gleanings, or forgotten sheaves for the poor. Then, of the remaining 5,900 bushels, an estimated $\frac{1}{40}$ more is to be offered as firstfruits. From the 5,750 bushels left, the Lord's tithe for the Levites is to be taken, which reduces the ingathering to 5,175 bushels; and when from this the festival tithe is taken, it leaves to the owner 4,658 bushels. From this must be deducted $\frac{1}{30}$, or a third of the triennial tithe, by which the net remainder is reduced to 4,503 bushels; or three-fourths of the original whole.

Out of this remainder, however, there might have to be provided the redemption for a firstborn son; or, once in seven years, the remission of debts; and from the same source, according to the owner's liberality, would come a freewill offering at the feast of weeks; and on other occasions, animals for the payment of vows, or devoted things, and thankofferings generally.

So then, on the principle of tithing the remainder, a liberal Israelite's outgoings would amount to at least a fourth of his income. On the other hand, if each item is charged upon the whole 6,000, then it will be seen that there would remain after the payment of fixed claims, only 4,350. Added to this, the loss of several weeks for the observance of festivals, would be considerable, and if 350 bushels more may be regarded as an equivalent for this loss as well as for the redemption of the firstborn, remitted debts, for vows and freewill offerings—then a man's outgoings would amount on this principle, to a third of his entire harvest.

Perhaps, therefore, we are justified in supposing that the Mosaic Law required the Israelite to set apart, in some way or other, connected with his religion, from one-fourth to a third of his income.

Or, to put it another way. A conscientious man, wishful to act up to his duty, might begin by setting apart a tenth of his income for the Lord's tithe. He would regard his firstborn and the firstlings of his cattle as belonging to his Lord. The fruit of young trees for three years he would not eat, and on the fourth year would set apart the fruit for God, whilst every seventh year he would not claim money from his debtors. At the time of every harvest, he would leave for the poor the corners of his field, the gleanings and forgotten sheaves, as well as fallen fruit, and overlooked olives and grapes. He would then set aside a second tenth for expenses connected with going up to the sanctuary, taking with him a freewill offering at the feast of weeks, and possibly animals for payment of vows, or thankofferings, or things devoted, in addition to his firstfruits.

These firstfruits he would put in a basket, and coming to the priest would say to him: "I profess this day unto the Lord thy God, that I am come unto the land which the Lord sware unto our fathers for to give us."

Upon this the priest would take the basket and set it down before the altar, and the offerer then would solemnly say before God: "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous; and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and we cried unto the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, and our toil, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which Thou, O Lord, hast given me."

The firstfruits thus dedicated, the offerer would worship before Jehovah in gratitude and acknowledgment of all the good given to him, his family, the Levite, and the stranger.

This beautiful form was provided for use yearly, whilst every third year, a a third tenth having been set apart for the local poor, our pious Israelite would solemnly declare before God: "I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandment which Thou hast commanded me: I have not transgressed any of Thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the Lord my God, I have done according to all that Thou hast commanded me. Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the ground which Thou hast given us, as Thou swearest unto our fathers, a land flowing with milk and honey."

It now only remains to notice the nature of the evidence thus brought together, which we propose to do in our concluding article on the Pentateuch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 17, 1903.

EDITORIAL.

MORE REGARDING THE CONFERENCE AND BRANCH RECORDS.

LAST week something was said about the new record books for conferences and branches. By this time some, if not all, of the conference presidents of the British mission have received their allotments. The books are bound strongly enough to last for decades if handled carefully. The branch presidents or secretaries should have a safe and dry place to keep them. There is considerable work in copying the names of members of the branches into the new books. This may have to be be done at conference headquarters, as in some cases the branch records have dropped out of existence. All this work, both in copying the names, dates, etc., that are now found in the conference books, and in recording new ordinances when they are performed, should be done in a neat, legible handwriting. There should be no question in the future what the record really means. Ditto marks should never be used in any case in a record of such importance. Care should be taken that each item of the record be put under its proper heading; the red lines mark boundaries that should be strictly observed.

On the Continent the entries must be made into both the conference and the branch books. The Elders will do this work, and they will readily understand the principle on which the record is made and the details concerning entries.

In no case should pen mark be put upon the record books until the explanations have been studied carefully. After the work of copying from the old branch books is complete, the old records should be preserved until such time as they are gathered up or called for by the historian of the Church. They must not be destroyed. The names of those who have been members but have died, removed, been excommunicated, or hopelessly lost sight of, should not be entered into the new record books.

We are sure all will appreciate the compactness and many advantages of the books. In the past the Elders and secretaries had usually for the same purpose three different records which they ruled themselves, sometimes with red ink, sometimes black, and sometimes with lead pencil. Hardly two books could be found in which the same information was preserved. Perfect uniformity is now secured, and though much of the information regarding members now in the Church can never be obtained, in the future the Elders will know just what data to ask for and enter. We hope that throughout the

mission pride will be taken to put the new books into immediate use and record the necessary information with skill and care. When the spring conferences are held the mission presidents will see whether the conference records are in proper form, and the conference presidents in their visits will examine the records of the branches.

USE THE "NEWS" AND THE "ERA."

THROUGH the generosity of the *Deseret News* Publishing company and the management of the *Improvement Era*, the Elders doing missionary work in all the world are provided with the Semi-Weekly *News* and the *Era*. Without any expense they are thus able to keep in touch with what is going on at home and be built up by the thoughtful articles that appear in both of these journals. It was never intended that the Elders alone should use these periodicals, and in the case of the *Era* preserve it to take home. After reading them they should put them in the hands of friends and Saints that they also may receive benefit from the Gospel testimonies contained therein. During a month one copy of the *Era* may visit half-a-dozen or more homes. In some places the Elders make a practice of filing their Semi-Weekly *News* in some library after they have looked over it themselves. This is the case in the Newcastle conference. We are sure that in working mens' clubs and other places the *News* would bs gratefully accepted. It would often be read out of curiosity, since the style of journalism differs so widely from that of the English papers.

NOTICE TO MISSION AND CONFERENCE PRESIDENTS.

A LETTER from President Anthon H. Lund, Church historian and general Church recorder requests that the name and address of every mission president, conference president and branch president in the European mission, as these officers stand December 31, 1903, be sent to him. Immediately after the year ends each conference president of the British mission will kindly send to this office the names and addresses of the branch presidents in his jurisdiction.

The presidents of the other missions embraced in the European mission will secure this information and forward it direct to President Lund.

J. J. C.

A DISTRICT MEETING will be held at 220 City Road, Hulme, Manchester, on Sunday, December 20th, at 2:30 and 6:30 p.m.

THE headquarters of the Birmingham conference have been changed to No. 23 Algernon Road, off Dudley Road, Birmingham.

NINE persons were recently baptized at Hull, Grimsby conference, most of whom were new members. In the face of opposition the work is growing, and more people are becoming interested in the Gospel.

A DISTRICT MEETING will be held at London, Sunday, December 27th, at which Presidents Francis M. Lyman and Heber J. Grant will be present. The services will begin at 2:30 end 6:30 p.m., and are to be held in the Finsbury Town Hall.

Elder John G. Thorderson writes from Reykjavik, Iceland, under date of December 1st., that he landed safely after a rough journey of seven days. He found Elder Lofter Bjarnason well and naturally happy to meet him. The weather is very cold and the snow is deep in some places. Elder Thorderson says he has got down to hard work studying the language.

A district meeting of the Higham branch, Sheffield conference, was held last Sunday at Higham, near Barnsley. Elder William Moss of the Higham branch presided at the meetings. President Franklin H. Wyatt, Elders Mathias W. Lowe, Mark A. Coombs, Samuel W. Leigh and Walter Parry were present. Services were held in the afternoon and evening, and were very enjoyable.

The Church, through President Asahel H. Woodruff of the Northern States mission, has purchased for $4,000 the jail at Carthage, Illinois, where the Prophet Joseph Smith and his brother Hyrum, the Patriarch, were slain on the 27th of June, 1844. The building will be preserved. It shows even now the marks of the terrible tragedy, such as bullet holes in the heavy doors of the upper room in which the prisoners were kept. It is and will be a witness to the world of one of the foulest deeds recorded in history, the martyrdom of two Prophets of the Lord.

President Heber J. Burgon writes from Dublin that the branch at Ireland's capital has been reorganized, with Fred. Baker president, and William Youkstetter and Charles Horlacher as counselors. Elder Edwin Cox was sustained as superintendent of the Sunday School. In Belfast since conference the organization of the Mutual Improvement association and Sunday school has been completed. Elder John W. Holden, William Hamilton and Frank Wood preside over the former, and Elder George A. Purrington, Benjamin Hanley and Elder John H. Leishman over the latter.

Elder William Alvey of the Nottingham conference writes from Swadlincote concerning his work. Some time ago he had the privilege of preaching in a Baptist chapel to about two hundred and thirty persons. Recently he was invited to address a Mens' Sunday school, but was later informed that the invitation had been withdrawn. The circumstance, however, won a number of sympathizers who had come to the meeting expecting to hear a Latter-day Saint Elder. Elder Alvey mentions Mr. George Lakin and family as friends who kindly open their home for a meeting every Sunday evening. At these cottage services between twenty-five and fifty people are present.

President John A. Hendrickson of the Christiania conference writes from St. Petersburg, Russia, whither he has gone on a visit, of an experience on the voyage across the Baltic. In the Gulf of Finland at five o'clock in the evening the vessel ran on a rock and fell over. President Hendrickson and the other passengers hung to the railing until one o'clock in the morning, when rescue came. It was snowing and blowing at the time. President Hendrickson acknowledges the hand of the Lord in the rescue. In St. Peters-

burg he met Brother Lindelöf and family, and found them enjoying the spirit of the Gospel. He also had a good talk with the American consul and secured considerable information on privileges of religious sects in Russia.

TRANSFERS.—Four Elders from the Welsh conference have been transferred December 14th, 1903, as follows: John W. Gardner, Scottish; Alexander Gregson, Liverpool; Albert J. Jones, Grimsby; Milton A. W. Jones, Sheffield conference. Elder Benjamin F. Cluff of the Netherlands mission has been transferred to the Bristol conference.

BREVITIES.

INSANITARY SLEEPING CARS.

AT a meeting of the American Public Health association at Washington recently an interesting discussion was carried on regarding the spread of disease through the use of sleeping cars. Cleanliness seems to be woefully lacking, as one of the representatives of the Palace Car company was brought to admit that the blankets used in the beds were washed only once a year.

GOOD RESULTS OF PROHIBITION.

For twenty years the state of Kansas has practiced prohibition, and though prohibition by no means keeps out all liquor, still it does much to that end. The brewers' journals report that there is not one-tenth as much alcoholic drinks sold in Kansas as in other states of the same population. Many of the evil effects of drinking are absent. It is said that in thirty-seven counties the prisons are empty and in forty there are no paupers. The population has increased during the past twenty years faster than that of any other state, and the prosperity of the people has been abundant.

CATHOLICS IN AMERICA.

Although the Roman Catholic church is growing in the United States still the condition is by no means hopeful to some of its members. An American Catholic writing in the *Germania* of Berlin says that there were 10,774,932 members of his church in the United States in 1900, with 13 archbishops, 80 bishops, about 12,000 priests and 10,427 churches. He says that this is only half what should be, for during the last century fully 8,000,000 Catholics went to America and the descendants of these doubtless number 24,000,000. The writer characterizes the loss as enormous and gives various reasons for it. Among these are the great expense of maintaining church and schools separate from the state, the existence of freemasonry and numerous lodges that are opposed to the church, the strong public opinion that keeps Catholics out of political offices, and the liberal tendencies of "Americanism" within the church itself.

FINGER IMPRINTS OF CRIMINALS.

As time passes the capture and identification of criminals becomes easier. Burglar alarms, the telephone, telegraph and cable, photography, the wide circulation of newspapers, and other modern institutions are very helpful. The keeping of finger prints of criminals in a kind of "rogues gallery" is being adopted in many cities now. The effectiveness of this method was illustrated

this year in Paris. A robbery and murder had been committed, and the only clue was the very slight impression of a thumb on the rail of a broken sash in the room where the murder occurred. A photograph was taken of it and enlarged, then it was compared with more than a million prints of the thumbs of other criminals. At length a card was found with the exact imprint that was left on the sash. The register showed the name and history of the criminal. He was arrested and confessed to the murder. Paris has over a million imprints, and as yet not a single case has been found where two were alike. Another advantage of the system is that the whorls and lines on the ends of the fingers and thumbs remain the same from infancy to old age.

THE WELSH CONFERENCE.

THE Welsh semi-annual conference of the Latter-day Saints was held Sunday, December 13th, 1903, in Queen Hall, Queen Street Arcade, off Queen Street, Cardiff. There were in attendance Presidents Francis M. Lyman and Heber J. Grant of the European mission, and all the Elders of the Welsh conference, including President David W. Davis, Elders Joseph B. J. Hawkley, John W. Gardner, George E. Gibby, Isaac C. Morris, Alexander Gregson, Albert J. Jones, Levi J. Hawkley and Milton A. W. Jones; also Elder David S. Thomas, who had been honorably released from the Welsh conference to return home, and Brother William W. Williams of Samaria, Idaho, U.S.A., who was here on business.

The services commenced at 10:30 a.m., President Davis in charge. Sacrament was administered by Levi J. Hawkley and Milton A. W. Jones. In greeting the Saints President Davis bore firm testimony of the Gospel truths. The general and local authorities of the Church were then sustained by unanimous vote. The statistical report was read, showing the average per month, 465 tracts, 6 books and 28 Gospel conversations per Elder.

President Lyman was the first speaker. He exhorted the Saints and local priesthood to be diligent in their labors, and to inform their friends of the truth of the Gospel. The Gospel should reach the hearts of all men, because it is life to every soul. Since he had heard reports of the Elders he thought it best to reduce the number, but whatever was the mind and will of the Lord, and as the Spirit should dictate, he would do. He wished the Saints to be willing to say, Amen.

President Grant had found through life that time was too precious to try and press the Gospel upon those who would not accept it. He heartily endorsed the words and acts of President Lyman.

At the afternoon meeting Elder Joseph B. J. Hawkley referred to revelations and prophecy on war, also a prophecy made to Stephen A. Douglass by the Prophet Joseph, and the fulfillment of the same. Elder Thomas spoke of blessings pronounced on his head and a prophecy that he should not want for means in his mission field; also that many would come to him to hear more of the Gospel. He bore testimony to the truth of the same. Brother William W. Williams spoke of the truth of the Gospel and some of his experiences.

President Grant referred to the indifference of men toward the Gospel.

Scripture says, "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it," "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." This is the reason why the plan of life and salvation was so little noticed by the world. Before the Gospel as taught by Latter-day Saints came to earth, all Christian denominations were divided; but when the Gospel truth was revealed, they all fought in unity to bring it to naught.

In the evening meeting Elder Gibby spoke on revelation and the necessity of the same, God being an unchangeable Father. Elder Gardner said that baptism was the means to gain remission of sins, that faith and works were the only way to gain salvation, and no man could be saved in ignorance.

President Lyman quoted: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Latter-day Saints believe the Bible and a great deal more. No man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him. He spoke on faith, repentance and baptism, and the gift of the Holy Ghost. This gift cannot be got without authority, authority cannot be got from the Bible. It must come from God. The Savior called His Apostles. President Lyman spoke of the mission of Joseph Smith, and the history contained in the Book of Mormon. He bore a testimony of the truth of the Gospel, and wished all to remember it.

President Grant said it was his only desire to bear testimony to the world. Only by our own effort and the Lord's blessing are we prepared for the kingdom of heaven. Men do not believe our testimonies because they doubt the fact of truth. He referred to many cases which were doubted by people, but afterward were proved true. He also spoke on the character of Latter-day Saints, and bore testimony that by the pure lives led by them and obedience to the Gospel they would become perfect. When his mother joined the Church she was rejected by her relatives, but she could not deny the Gospel. Joseph Smith, when only fourteen years of age, was persecuted; he could not deny the truth of his vision. The three witnesses of the Book of Mormon could not deny their testimony. Nor could he deny the Gospel; for he knew that it is true.

Priesthood meeting was held December 12th, 1903. All the Elders were present, and Presidents Lyman and Grant listened to reports which were not entirely favorable. They gave us good advice.

JOSEPH B. J. HAWLEY, Clerk of Conference.

WORD FROM JAPAN.

PRESIDENT GRANT has recently received a letter from Elder Horace S. Ensign, who has been appointed president of the Japan mission. The outlook in this oriental land is good, as is shown by the following extract from President Ensign's communication:

"Reports from the brethren in their fields are very satisfactory, and a good work is being done by the them. The Elders in Naoyatsu and Nagano have not been able to talk with the people as much as we would like, and I am thinking of changing them to another district. The work in Hojo is pro-

gressing nicely. The brethren have arranged for four meetings to be held in Tateyama, Nago, Hojo and Funakata, next Friday, Saturday, Sunday and Monday nights respectively. Elder Taylor and my wife and I will assist them. Elder Taylor will take part in the first two, returning to Tokyo in time to help Brother Featherstone with the Sunday evening meeting here. Referring to Brother Taylor I will say that he has been working hard in Chiba, and has succeeded in making a number of friends. He tried to secure the Presbyterian church for a meeting or two, but was refused. There is a nice hall in the city which can be rented for three yen per night, or fifteen yen per week, which he has been trying to hire, but it has been occupied all the time. However, there are open dates during the first part of December, and he is now negotiating with the manager in the hope of securing it for a week, when we shall conduct a series of meetings for that length of time. Elder Taylor has been translating more of our hymns. Brother Nakazawa has put part of them into song form and your humble servant has been adding the music. I have received some suggestions with regard to Japanese music, which have aided me materially in my present attempts. When we get a dozen or more of them ready, I shall try and have a few hundred copies printed and bound—something like the selected hymns used in England. Those already translated are: God moves in a mysterious way; O my Father; Jesus once of humble birth; Do what was right; What is witnessed in the heavens; Lord, dismiss us with Thy blessing; Doxology; See the mighty angel flying; Love at home; Did you think to pray; Joseph Smith's first prayer; Welcome, welcome, happy Sunday; and We thank Thee, O God, for a prophet.

"The air is full of war news, but it is hard to ascertain facts. It seems that every one who knows anything about the matter is sworn to secrecy, so that the public is left in suspense, awaiting the final decision, which will be reached soon, judging by appearances.

"When the weather permits the *rempeba* is full of soldiers getting ready for the Emperor's birthday. [President Ensign's home faces a large drill ground where interesting evolutions are carried out]. They had a sham battle last week that was indeed exciting. With our minds full of war news and seeing the thing 'acted out,' we were quite wrought up."

EVIL SPIRITS, OR WHAT?

MANY people scoff at the idea of evil spirits taking possession of any one. They say that what was attributed to the influence of devils in the days of the Savior was simply lunacy or some physical disorder that would be classified to-day under one of the various diseases. They sometimes ask why there are not instances of evil spirits taking possession of people nowadays. Medical science has certainly made very great advancement during the last twenty centuries, but there are things that are as little understood now as then. Insanity in some of its forms is inexplicable, and other phenomena that bear a close resemblance to conditions that confronted the Savior exist now. The Elders of the Latter-day Saints are not skeptical about evil spirits and their power to possess human beings. Not a few have been called on to cast the devils out and have done so in the name of Jesus Christ.

The following circumstances were described originally by Dr. Albert Wilson in the *Journal of Mental Science* and an abstract was made in the *Lancet*. The subject was a girl eighteen years old, who exhibited many different personalities. One thing is certain, the influences that worked upon her were not from the Lord. If it was not a case of possession by evil spirits, it at least very closely resembles the recorded instances of such misfortunes.

"At the age of twelve and one-half years the girl was attacked with influenza and cerebral meningitis lasting about six weeks. The multiplicity of personalities which she exhibited during her life began during this illness and in the following circumstances. In the third week of the illness she was delirious and maniacal and showed intense fear of imaginary snakes (visual hallucinations). . . . In the fifth week recovery set in and intelligence returned. In the sixth week there developed catalepsy and paraplegia [paralysis of the lower half of the body], and quite suddenly one day she developed into a different personality. Whilst in bed reading and playing with her dolls, she 'commenced to shake and clear a space around. Then she said, "It is coming," turned a somersault, and sat up in bed in this new personality.' Her manner was now childish and her words were clipped as in baby talk; she also used words wrongly, calling white, black; black, white; and red, green. In this state she had some conception of her normal self whom she called 'that person.' She always says she is 'very cross with that person for going and leaving her.' She has frequent cataleptic attacks while in this state, and is noisy and forward in manners, whereas in her normal state she is a modest and well-behaved child. Other personalities succeeded from time to time in the patient, and, as a rule, she gave herself a different name in each case. Thus her next personality (No. 3) was called by her 'Old Nick.' This new personality made its appearance on July 24, 1895, stayed till August 8, and then disappeared for a year, returning on July 12, 1896, when it continued for ten weeks. When in this personality the patient was able to read and to write and enjoyed good health, but displayed a very bad temper. When she returned to a normal state, she had no memory of events which had occurred to her in the 'Old Nick' stage. In the character of a fourth personality she was both deaf and dumb. The deaf-mute condition recurred five times, its last appearance being in August, 1895. It lasted a few days only. Other personalities were of varying character and duration; one of these was named by her 'good thing' or 'good creature' or 'pretty dear.' This was the most intelligent of the numerous personalities, and while in this stage she learned French. Another personality was characterized by imbecility, blindness, and paraplegia. 'The striking feature in this case was that when blind she could draw, while at no other period of her life, either normal or abnormal, had she any ability in drawing.' Moral delinquency was exhibited in another of her personalities. She was then violent and cruel, bullied her little sister, and on one occasion she would have pushed the latter into the fire if help had not arrived. When she grew up to be about sixteen years of age, her normal personality had practically entirely vanished."

Dr. Wilson states that still another personality appeared in the unfortunate girl when seventeen years old. She then manifested self-will, disobedience, and inclination to wantonness. About a dozen different personalities were exhibited during these years.

CURRENT EVENTS.

DANGERS IN GERMANY.

THERE may be no immediate danger of revolution in Germany, but things look ominous when an Imperial Minister declares in the Reichstag that though conditions are not comparable to those prevailing before the French revolu-

tion, yet if revolution should break out many persons would lose their heads. He hoped, however, that in such a case only those would suffer who were rash enough to oppose the constituted order of things and the forces behind it. The man who made the sensational statement was Count von Posadowski, Minister of the Interior. On the same occasion Count von Buelow said the law would be applied where the terrorism exercised by Social Democracy came under its provisions. Everyone who dared oppose the majesty of the law would be relentlessly struck down. He declared that the German government had as tranquil a conscience in regard to social legislation as any other government in Europe. In spite of this, however, there is no other country, with the possible exception of Russia, where there is so large a class of determined men opposed to the government. In Germany it is a large part of the brawn and sinew of the empire. The "incident" of driving out the Elders of the Church of Jesus Christ may prove to have far-reaching results, for the Lord has promised that after the testimony of His servants shall come wrath and indignation upon the people.

LIFE'S HIGHWAY.

Though it's only a brief "Good morning,"
Say it, 'twill lighten the day
Of another, weary and careworn,
As you pass along life's way.

It may be the word you have spoken,
And the kind deed you have wrought,
Has helped and cheered your brother,
And to him God's sunshine brought.

It may be the deed of kindness
Will run through the coming years;
Your words shall live on forever,
Brighten eyes oft filled with tears.

Each word you have uttered of comfort,
Each heart by kindness won,
Will bless you on earth, and in heaven
You shall hear God's sweet "Well done."

SELECTED.

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